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CONTENTS

	PAGE
PHILOSOPHY	1
LOGIC	12
RELIGION	13
General	13
New Testament	17
INDEX	25

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PHILOSOPHY

A SHORT HISTORY OF ETHICS: GREEK AND MODERN

By REGINALD A. P. ROGERS, *sometime Fellow and Tutor of Trinity College, Dublin. First Edition* 1911, *latest reprint* 1952. 304 *pages.* 8*s.* 6*d.*

This book is mainly descriptive but also critical. The author's primary object has been to provide a brief and accurate description of the leading Greek ethical systems, and of those systems which appear to represent the best types of modern philosophic Ethics, from Hobbes to the end of the nineteenth century; systems which may be regarded as contemporary are excluded. His secondary object has been to show, by criticism and comparison, the connecting links between systems and the movement of thought by which new systems arise—movements which express both reaction and expansion. Scholastic doctrines receive little attention, because, as the title indicates, they do not come within the scope of the work. Though the book is, then, mainly descriptive, it should be recognised that a critical history of philosophy may be used as a method of positive philosophical construction and that its results need not be negative or sceptical. As the book is of an elementary character, metaphysical arguments are as far as possible avoided. The comparatively long Introduction will be useful to those who are beginning the subject; it is intended chiefly to define the scope of Ethics and to give an idea of the nature of the problems that arise.

OUTLINES OF THE HISTORY OF ETHICS FOR ENGLISH READERS.

By PROF. HENRY SIDGWICK, *sometime Knightsbridge Professor of Moral Philosophy in the University of Cambridge. With an Additional Chapter by* PROF. ALBAN G. WIDGERY, *formerly Professor of Philosophy, Duke University, formerly Stanton Lecturer in the University of Cambridge. First Edition* 1886, *latest reprint* 1954. 342 *pages.* 7*s.* 6*d.*

In this standard textbook the author has taken great pains to keep Ethics as separate as conveniently possible from Theology, Metaphysics and Politics; this separation, however, is naturally less complete in some parts of the subject than in others; e.g. in dealing with the medieval period the relations of Ethics to Theology are necessarily more prominent than in the modern period. Professor Sidgwick has aimed throughout at the greatest possible impartiality and objectivity of treatment: modern modes of ethical thought are dealt with in a very brief and summary way. In the greater part of the book, the author's exposition is based primarily on his own study of the original authors; where this has not been possible he has guarded himself from error by comparing different historians of philosophy and referring to the original authors whenever doubt arose.

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GREEK PHILOSOPHY FROM THALES TO PLATO. *By* JOHN BURNET. *First Edition* 1914, *latest reprint* 1953. 360 *pages.* 15*s.*

This book, now a classic in its field, needs no introduction; it is divided into three parts; the first, entitled "The World," deals with the Ionian philosophers, Pythagoras, Herakleitos, Parmenides, Empedokles, Anaxagoras, Zeno and Melissos. The second, entitled "Knowledge and Conduct," deals with the Sophists, Protagoras, Hippias, Prodikos, Gorgias, Socrates and Demokritos, and the third with Plato.

A CRITICAL HISTORY OF GREEK PHILOSOPHY. *By* W. T. STACE, *Professor of Philosophy, Princeton University. First Edition* 1920, *latest reprint* 1953. 400 *pages.* 15*s.*

The book contains the substance of a course of lectures, though the division into lectures has been dropped, and, like the original lectures, assumes no previous special knowledge. Technical philosophical terms are carefully explained when first introduced; and a special effort has been made to put philosophical ideas in the clearest way possible. But it must be remembered that many of the profoundest as well as the most difficult of human conceptions are to be found in Greek philosophy. The treatment of the subject is comprehensive and there are indexes of subjects and of names.

THE REPUBLIC OF PLATO. *Translated into English, with an analysis, and notes, by* JOHN LLEWELYN DAVIES, M.A., *and* DAVID JAMES VAUGHAN, M.A. *Late Fellow of Trinity College, Cambridge. First Edition* 1852, *latest reprint* 1950. 402 *pages.* 5*s.*

The translators have prefaced their work with a short historical introduction and a detailed analysis of "The Republic". This famous translation has been reprinted over forty times since its first publication in 1852.

LECTURES ON THE REPUBLIC OF PLATO. *By* RICHARD LEWIS NETTLESHIP, *late Fellow and Tutor of Balliol College, Oxford. Second Edition* 1901, *latest reprint* 1951. 364 *pages.* 12*s.* 6*d.*

This book, which has become well known in the field of classical study, contains an introduction and fifteen chapters, based on lectures given by the author in the University of Oxford.

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DESCARTES' PHILOSOPHICAL WRITINGS. *Selected and Translated by* NORMAN KEMP SMITH, *Emeritus Professor of Logic and Metaphysics in the University of Edinburgh. First Edition* 1952. 318 *pages.* 25*s.*

In preparing *New Studies in the Philosophy of Descartes*, the author had planned to add, as appendices, translations of some few passages from the *Regulae ad directionem ingenii* and of certain portions of Descartes' letters not hitherto available in English. He found, however, that more was required. The translations by Veitch and by Haldane and Ross were very carefully done, in keeping with the interpretations then given to Descartes' various doctrines. Meantime, however, the many notable works by Gilson and others, which have appeared since the publication of the Haldane and Ross translations (1911–12), have made possible a much better understanding of Descartes' teaching; and call for greater precision in the rendering of his technical and semi-technical terms than either Veitch or Haldane and Ross were able to attain. At the same time, the author gratefully places on record his indebtedness to these earlier translations. His own, he feels, would have been much less adequate, had they not come to his aid in the many happy turns of expression which he has not hesitated to take over from them. Descartes' treatises are here given in the order in which they were composed. The *Regulae*, left unfinished and posthumously published, is the least immediately interesting of his writings; its value consists mainly in the light it casts on the paths by which he passed to his later and maturer views.

NEW STUDIES IN THE PHILOSOPHY OF DESCARTES: DESCARTES AS A PIONEER. *By* NORMAN KEMP SMITH. *First Edition* 1952. 370 *pages.* 25*s.*

Dr. Kemp Smith was not himself satisfied with his celebrated *Studies in the Cartesian Philosophy* of 1902, but he was unwilling to publish a second edition until he had leisure to complete a radical revision. *New Studies*, prepared in his retirement, is that definitive version, and it is illustrated with citation and reference and contains a critical commentary. Beginning with a fascinating biographical sketch of the volunteer in the Dutch War of Independence against Spain, conversing in his winter quarters " with men of diverse dispositions and callings " and discussing with Isaac Beeckman problems of physics and of music, and a description of the remarkable three-fold dream from which Descartes dated his consecration to philosophy, the author leads the reader, through the years of development in voluntary exile, to a reasoned analysis of the Cartesian system in its exploration of territories, large tracts of which, even now, three hundred years after Descartes' death, are still *terra incognita*. The Cartesian method is expounded, and his attachment to universal physics, his physiology, his theory of knowledge—in its earlier and later forms—and his metaphysics are fully treated.

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AN INTRODUCTION TO SPINOZA'S ETHIC. *By* ALEXANDER SHANKS, M.A. *First Edition* 1938. 104 *pages.* 4*s.* 6*d.*

This essay approaches the subject from the point of view of the student, dealing with problems and difficulties peculiar to the novice rather than the larger problems of the expert. Those who are well versed in philosophy will probably find little that is new and much that will appear trivial. But if, by means of this book, some of the humbler readers are carried over the initial difficulties and given a sense of the greatness that lies behind the logical inconsistencies, then something of considerable value will have been achieved.

THE VINDICATION OF METAPHYSICS: A STUDY IN THE PHILOSOPHY OF SPINOZA. *By* RUTH LYDIA SAW, B.A., PH.D.(LOND.), *Lecturer in the Department of Philosophy, Birkbeck College, University of London. First Edition* 1951. 174 *pages.* 12*s.* 6*d.*

This study is intended for students of philosophy whose training, naturally enough in these days, has been such that they can make nothing of the language of Spinoza. Written from the point of view of one who believes that metaphysics is a legitimate and potentially fruitful subject of inquiry, it is an attempt to present the philosophy of Spinoza as reasonable, and possible true, even to ears accustomed to the modern idiom. If Spinoza is right, then theology is not only a possible science, but the most important of the sciences. In her Introduction to this book, the author shows that this study may be pursued by reasonable men wishing to complete their knowledge of the world in which we live; and also that the surprising degree of similarity among the experiences of some people, and the practical effects of these experiences upon their lives, tend to show that the concepts of theology are not empty. Succeeding chapters set out in detail Spinoza's view of the relation of men to God, their place in the universe, and, arising from this view, in what consists the life of blessedness for man.

ESSAYS ON THE INTELLECTUAL POWERS OF MAN. *By* THOMAS REID. *Edited and Abridged by* A. D. WOOZLEY, M.A., *Fellow of The Queen's College, Oxford. First Edition* 1941. 456 *pages.* 21*s.*

No philosopher has been more unfairly neglected than Thomas Reid, and no time could be more suitable for the study of him than the present. For he has many affinities, both in matter and method, with those philosophers of today who, like Moore and Russell, insist on the importance of Common Sense in philosophy. In the *Essays on the Intellectual Powers of Man* Reid provides not only an invaluable

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examination of the method of Common Sense, but also a most consistent and extensive application of that method. He has, moreover, important and original contributions to make to the study of many problems which are still alive, such as the nature of perception, of memory, of physical objects, of universals; his criticisms of the doctrines of his great predecessors are extremely acute and far-reaching; and he wrote with a robust good sense and clarity of style which should commend him alike to students of philosophy and to laymen. This volume should remove many of the obstacles to the study of Reid; for it is the first edition of his work to appear in print which is easily legible; it omits certain redundancies and inessentials; and the editor has provided an introduction and notes which are designed to meet the needs of the student of philosophy rather than of the philosophical antiquarian.

THE PHILOSOPHY OF DAVID HUME. *By* NORMAN KEMP SMITH, D.LITT., LL.D., F.B.A., *Emeritus Professor of Logic and Metaphysics in the University of Edinburgh. First Edition* 1941, *latest reprint* 1949. 568 *pages.* 21*s.*

In this critical study of the origins and central doctrines the author challenges, in several main respects, views hitherto held in regard to the tendencies of Hume's teaching. His chief contention is that Books II and III of Hume's "Treatise of Human Nature" are earlier in date of first composition than Book I; and that it was in the course of dealing with the ethical problems of which they treat that Hume was led to formulate the positions expounded in Book I. This book is arranged in four parts: I. The Origins of Hume's Philosophy. II. Preliminary Simplified Statement of the Central Doctrines Taken in the Order of their Exposition in the "Treatise" and "Enquiries." III. Detailed Consideration of the Central Doctrines Taken in what may be presumed to have been the Order of their First Discovery. IV. The Final Outcome. Parts I and IV give also an account of the strangely varying fortunes of the "Treatise" during the last two centuries, and of its continuing influence.

IMMANUEL KANT'S CRITIQUE OF PURE REASON. *Translated by* NORMAN KEMP SMITH, D.LITT., LL.D., F.B.A., *First Edition* 1929, *latest reprint* 1953. 682 *pages.* 25*s.*

For this translation, which was completed between 1913 and 1927, Professor Kemp Smith acknowledges his indebtedness to his predecessors, J. M. D. Meiklejohn and Max Müller. Both these translators, however, laboured under the disadvantage of not having made any very thorough study of the Critical Philosophy, and the shortcomings in their translations can usually be traced to this cause. In the fifty years preceding the completion of this translation, furthermore, much had been done in the study and interpretation of the text, in particular by Dr. Raymund Schmidt, whose restoration of the original text has considerably assisted

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Professor Kemp Smith. The text followed is that of the second edition (1877); and all cases of any departure from it are indicated. A translation is also given of all first edition passages which in the second edition have been either altered or omitted.

IMMANUEL KANT'S CRITIQUE OF PURE REASON.

Translated by NORMAN KEMP SMITH, *Abridged Edition. First Edition* 1934, *reprinted* 1952. 340 *pages.* 15*s.*

The sheer bulk of Kant's *Critique of Pure Reason* throws many difficulties in the way of its being read, and grasped, as a whole. This abridged edition is designed for the use of the general reader, and of students entering upon the study of the Critical Philosophy. It should also prove helpful to those who are engaged in the study of the complete text. It detaches what is essential in Kant's teaching from the mass of minor detail in which it is embedded, and by which it is frequently obscured. No passage of quite major importance, in either the first or second edition of the *Critique*, has been omitted. The pagings of these editions are also given throughout.

NIETZSCHE: THE STORY OF A HUMAN PHILOSOPHER.

By H. A. REYBURN, *late Professor of Psychology at the University of Cape Town. First Edition* 1948. 500 *pages.* 21*s.*

Nietzsche's thought has made a great appeal to many minds during the past fifty years. His writings have been treasured as a gospel by thousands, who, though differing widely from one another in rank and condition, in creed and in race, have all found in them some consolation for their troubled souls and a message calling on them to rise above the common run of humanity. It may be well for us to understand this message and to realise the nature of the appeal it makes. In order to do this we must turn away, for a time at least, from much that has been written about him in acclamation or condemnation; and we must link up his philosophy with his personality, so that we may see the one in the light of the other. Such is the task undertaken in this book. Nietzsche's outlook on life, traced with care and in some detail, is set forth dispassionately and objectively in the light of his experience and of his qualities as a man; and it is found to be no mere theoretic formulation by an abstract thinker, but the emotional expression of the profound need of a very human being. In the end the story is a tragic one, and if we understand it aright we may also come to understand some of the tragedy of Europe today.

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THE PHILOSOPHICAL THEORY OF THE STATE. *By* BERNARD BOSANQUET, LL.D., D.C.L., F.B.A. *First Edition* 1899, *latest reprint* 1951. 320 *pages.* 16*s.*

The author's sole purpose in this book has been to express what he believes to be the fundamental ideas of a true social philosophy. He criticises and interprets the doctrines of certain well-known thinkers with a view to setting these ideas in the clearest light; he abstains from practical applications except by way of illustration. Though he is convinced that a better understanding of fundamental principles would very greatly contribute to the more rational handling of practical problems, such an understanding is only to be attained by a thorough examination of ideas. The main problems discussed are those of political obligation, the real will, the general will, liberty and the limit of state action.

CREATIVE EVOLUTION. *By* HENRI BERGSON. *Translated by* ARTHUR MITCHELL. *First Edition* 1911, *latest reprint* 1954. 425 *pages.* 21*s.*

In this authorised translation of his most important work, the author sets out to relate the faculty of understanding to the faculty of acting, a more and more precise, more and more complex and supple adaptation of the consciousness of living beings to the conditions of existence that are made for them.

THE FAITH OF A MORALIST: GIFFORD LECTURES 1926–1928. *Series I and II in one vol. By* A. E. TAYLOR. *First Edition* 1930, *latest reprint* 1951. 876 *pages.* 25*s.*

In these Gifford Lectures, delivered at St. Andrews University, Dr. Taylor sets out to show that the attitude assumed on the great ultimate problems discussed avowedly involves a "venture of faith," and that the venture should be found natural by anyone who comes to these problems with the special presuppositions of a moralist. The book is a notable addition to the work of classical British philosophers and as such is likely to have a permanent place in the history of English idealism.

PHILOSOPHICAL AND LITERARY PIECES. *By* SAMUEL ALEXANDER, O.M. *Late Honorary Professor of Philosophy in the University of Manchester. Edited, with the Memoir, by his Literary Executor. First Edition* 1939. 390 pages. 15*s.*

Samuel Alexander died in September, 1938, at the age of 79. This selection of essays and addresses, which have previously been published in various quarters, represents some of his best and most mature work. The Memoir, of some ninety pages, provides many highly interesting biographical—and a few autobiographical

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—details of the eminent philosopher, together with some fascinating and amusing sidelights on one who was for so many years a unique personality in Manchester. The great wealth and diversity of his knowledge and reading is well exemplified in the titles of the fourteen Papers, which are as follows: The Mind of a Dog, Dr. Johnson as a Philosopher, The Art of Jane Austen, Molière and Life, Pascal the Writer, Art and the Material, Art and Instinct, Artistic Creation and Cosmic Creation, Naturalism and Value, Value, Natural Piety, Theism and Pantheism, Spinoza, Spinoza and Time.

THE MATERIALIST CONCEPTION OF HISTORY: A CRITICAL ANALYSIS. *By* KARL FEDERN. *First Edition* 1939. 264 *pages.* 10*s.* 6*d.*

In this work, Dr. Federn examines and refutes the historical theory of Marx and Engels, the so-called *Materialist Conception of History*. "The theory," he writes, "appears, at first sight, extremely clear and ingenious. Reducing all historical developments to comparatively simple processes and explaining them by facts which are, so to speak, palpable and very easily stated, it appeals by its simplicity and lucidity. Young people, in particular, are easily converted to it; they feel as if their eyes had suddenly been opened; they are surprised not to have found out all this long ago. . . . This is the easier to do as all historiography necessarily consists in detaching a relatively small number of facts from the infinite issue of reality and arranging them according to the writer's views." *The Materialist Conception of History* is certainly one of the ablest treatises on the subject which has yet been written—and one which is long overdue.

THE FOUNDATION OF EMPIRICAL KNOWLEDGE. *By* A. J. AYER, M.A., *Grote Professor of the Philosophy of Mind and Logic, University College, London. First Edition* 1940, *latest reprint* 1953. 288 *pages.* 15*s.*

The author of this book has distinguished himself by his contributions to the contemporary empirical movement which goes by the title of Logical Positivism and this book deals in the main with such traditional philosophical problems as those of the reality of the external world, of the relation of sense data to material things, of the nature of causal laws and of our knowledge of other minds; in respect of which the author sets himself to prove that their difficulty is principally due to a misuse or misunderstanding of language. In particular, he shows how confusion repeatedly arises from the philosopher's inclination to generalise questions that are significant only in relation to individual cases. His own positive position is that of a phenomenalist; but he has tried to emend the phenomenalist thesis so as to escape the objections that are commonly brought against it. The book as a whole is designed free from metaphysical speculation, but it should appeal to all those who value precision and clarity of thought.

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PHILOSOPHICAL ESSAYS. *By* A. J. AYER. *First Edition* 1954. 289 *pages.* 18*s.*

This book is a collection of twelve essays which have appeared in various periodicals, or symposia, during recent years. Four of them deal with questions of logic and metaphysics, three come within the field of moral philosophy, and the remaining five are concerned with the theory of knowledge. Although the subjects treated are diverse, the essays reveal a unity of method, and in some cases what appear to be disparate questions are shown to be connected. The collection as a whole is inspired by the belief that philosophical problems are capable of being solved by the process of logical analysis.

THE REVOLUTION IN PHILOSOPHY. *By* A. J. AYER *and others. First edition* 1955. *In the press.*
With an introduction by PROFESSOR GILBERT RYLE.

It is always hard to get a clear view of recent events, and particularly hard in the history of ideas. This book is about the development of philosophy in the last sixty years, largely in England, but also in Germany, Austria and America. It is neither comprehensive nor technical, but chooses certain aspects of recent philosophy and presents them to the layman in a series of brief lectures, most of which were originally the subject of a broadcast series. Some sketch the work of individual philosophers, such as Moore, Russell and Wittgenstein; some deal with schools of philosophy, like the Vienna Circle in the 1930's or contemporary Oxford philosophy; and others describe trends which have no single home. The general aim is to show why philosophers have become increasingly interested in language, a change which, if it is left unexplained, is apt to seem a very misguided revolution. The explanation may, incidentally, help to remove some popular misconceptions, such as the belief that all philosophers whose method is linguistic must be positivists. The contributors to the volume are Professor A. J. Ayer, W. C. Kneale, G. A. Paul, D. F. Pears, P. F. Strawson, G. J. Warnock, R. A. Wollheim.

THE NATURE OF METAPHYSICAL THINKING. *By* DOROTHY M. EMMET, *Professor of Philosophy in the University of Manchester. First Edition* 1945, *latest reprint* 1953. 238 *pages.* 12*s.* 6*d.*

Contemporary philosophy shows signs of being at the end of a period in metaphysical thinking, and of being in search of a method appropriate to a new period. We are faced, as Kant was, with the question of the method and scope of philosophy in relation to thought as it has developed since Kant's time concerning the nature of language and the interpretation of science, religion, and history. This book enquires particularly into the part played by analogies in such interpretation. It suggests that metaphysics starts from the study of relationships as articulated within some particular context, and then extended by analogy so as to achieve

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an organised perspective or wider co-ordination of experience, or judgment concerning "reality." The sources, scope, and limits of such analogies are considered; and also the part they play in the interpretation of science, history and religion. The Thomist philosophy of the "Analogy of Being" is analysed, and reasons shown for diverging from it. The early chapters are concerned with a theory of knowledge seen in terms of the interplay between empirical judgments and the mind's interest in symbolic forms. The last chapter raises the question of whether there is any key analogy which might provide a co-ordinating "model" in terms of which we can bring a unity of perspective into the contemporary intellectual world. Reasons are given for the difficulty of this, and the danger shown of imposing premature unity; but some indication is given of the direction in which it might be found to lie.

THINKING AND VALUING. *By* D. J. MCCRACKEN, *Lecturer in Philosophy in the University of Birmingham. First Edition* 1950. 238 *pages.* 15*s.*

Are judgments of right and wrong, good and evil, beauty and ugliness, and religious judgments, simply "matters of feeling," or do they play an essential part in our intellectual life: in the life of thinking and understanding? The "general" chapters of this book present an argument for the second alternative which should interest students of general literature and of art and religion as well as students of philosophy. The "historical" chapters illustrate how this argument may be exemplified from the works of certain early modern writers whose philosophical significance is too often represented as exclusively epistemological or abstractly metaphysical. By intellectual activity the author understands the activity of the whole mind, and he advocates the study of the whole mind of philosophers, in relation not only to contemporary science but to their general cultural background. Thus he presents the philosophy of Descartes as primarily a criticism of contemporary culture. This book should provide an introduction to a major modern controversy and also a stimulating approach to the historical study of philosophy. It includes the fullest treatment yet to appear in English of the philosophical ideas of the Belgian thinker, Arnold Geulincx. The author has had nearly twenty years' experience of teaching philosophy both to undergraduates and to adult students.

LANGUAGE AND INTELLIGENCE. *By* JOHN HOLLOWAY, *Lecturer in English, University of Cambridge. First Edition* 1951. 192 *pages.* 12*s.* 6*d.*

The purpose of this book is to relate the nature of genuine thinking, and how it contrasts with blind routine, to the difference between logic and ordinary language. It thus seeks to give an integrated account of the two philosophical problems most under discussion at the present time. The book is written as a continuous argument. First, a critical analysis of some widely held theories shows how these have spread beyond philosophy and have distorted thinking in other fields. Then the argument discusses intelligence and habit in metal and physical activity; communication by non-verbal means; the simple and more complex

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uses of language itself; and finally, various attempts to eradicate vagueness and ambiguity. The latter part of the book is a detailed examination of language as a practical instrument developed for a variety of purposes, yet seldom entirely under control. The author has written in the first place for serious students of philosophy. But the argument is clearly and attractively presented throughout, and the work will also be useful to those generally interested in philosophy, or wishing to estimate the significance for related fields of enquiry of the recent far-reaching changes in philosophical thought.

LIBERTIES OF THE MIND. *By* CHARLES MORGAN. *First Edition* 1951, *latest reprint* 1952 *252 pages.* 12*s.* 6*d.*

The outward liberties—of speech, of worship, of parliamentary government—are valued by all men except Communists, Nazis and their fellow-travellers. For reasons of necessity or of social conscience, free nations have in recent years accepted certain limitations upon these outward liberties. This acceptance has often been a reasoned and deliberate act of good citizenship. But the surrender of liberty becomes a habit. It may be the result of laziness or of a failure of moral courage or even of unconsciousness that, for the sake of some temporary convenience, a great principle is being abandoned. If this is true of the outward liberties of action, it is even truer of the liberties of the mind—of each man's right and power and duty to think for himself—upon which all other liberties depend. In this new collection of lectures and essays, Mr. Morgan suggests that Power-thinking and Numerical-thinking together have become an instrument of the powers of evil in their assault upon man; he shows that there is reason to believe that scientific methods of Possessive Control may be becoming operational; and he claims that the hope of civilisation rests, not upon the quest of more power over Nature or upon a deeper subservience to Numbers, but upon the preservation and determined use of the liberties of the mind to restore that balance of the human personality which has been so nearly overthrown. Written by an Englishman who was recently made a French Academician and whose work has been translated into seventeen languages, Mr. Charles Morgan's book, which is non-partisan in any domestic sense, has special force and value at a time when the mind of the western world is in revolt against the ideas of man as a regimented animal or as a spiritless economic unit without power to will or choose. It is a fearless criticism of the doctrines, which arise from mass-thought, a positive restatement of the philosophy of freedom, and a justification of man as a spiritual being.

EXPERIMENTS IN LIVING: GIFFORD LECTURES 1948-1949. *By* ALEXANDER MACBEATH, *Professor of Logic and Metaphysics in the Queen's University of Belfast. First Edition* 1952. *462 pages.* 30*s.*

This book is an attempt to work out the implications for the nature of morality of the mass of new information about the moral ideas of primitive peoples brought to light by the recent research of social anthropologists. The argument is based on the assumption that a satisfactory theory of morality must be able to account for

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the moral judgments of all men, primitive and civilised. The results of the experiments of a number of primitive peoples, from different continents and at different stages of development, in conceiving the good life and embodying their conceptions in ways of life are described in sufficient detail to enable the reader to see their moral ideas in their cultural contexts. Evidence is submitted to show that the constitution and powers of mind of those who entertain these ideas are substantially the same as our own and that their rules of individual and social morality are not magico-religious taboos, but that, though some of them have supernatural sanctions, they are in origin and authority independent of religion. Different aspects of the moral life, such as the nature of the moral ideal, the authority of moral rules, and the conditions of moral progress, are considered in order to discover what light the facts revealed by the analysis of primitive morality throw on them, and an attempt is made to formulate a theory which will account for the moral judgment of all men everywhere.

LOGIC

THE ELEMENTS OF LOGIC. *By* ROBERT LATTA, M.A., D.PHIL., LL.D., *formerly Professor of Logic and Rhetoric in the University of Glasgow, and* ALEXANDER MACBEATH, M.A., *Professor of Logic and Metaphysics in the Queen's University of Belfast. First Edition* 1929, *latest reprint* 1953. 394 *pages.* 9*s.*

The aim of this book is to meet the requirements of students who take logic as one of their subjects for an Ordinary or Pass Degree at the Universities, and at the same time to provide an introduction to logic for those who intend to pursue the study of the subject to a more advanced stage. The book was begun by Professor Latta; when he had completed the manuscript (except the exercises) up to page 204 of the work as it now appears, he was compelled to discontinue writing; Professor Macbeath completed the work from his notes and is himself responsible for the form in which the book now appears. His main aim has been to follow the lines which seemed necessary to complete the book consistently with the position taken in the earlier part, which remains substantially in the form in which Professor Latta put it. Of the exercises a few were taken from Professor Latta's papers and others have appeared in examination papers in Glasgow and Belfast. Some of the test questions have been taken from the First Public Examination papers of the University of Oxford.

ELEMENTARY LESSONS IN LOGIC. *By* W. STANLEY JEVONS. *First Edition* 1870, *latest reprint* 1948. 340 *pages.* 5*s.*

The author has attempted to show that logic, even in its traditional form, can be made a highly useful subject of study and a powerful means of mental exercise. With this view in mind, he has avoided the use of superfluous technical terms and does not enter into questions of a purely speculative or metaphysical character.

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The examples he uses are drawn from distinct objects and ideas, treated in the natural and experimental sciences. Lessons in logic should be made the basis of many exercises and for this purpose an abundance of questions and examples is included at the end of the book.

THE ESSENTIALS OF LOGIC. *By* BERNARD BOSANQUET, LL.D., D.C.L., F.B.A. *First Edition* 1895, *latest reprint* 1948. 168 *pages.* 5*s.*

This book contains ten lectures on judgment and inference delivered by the author to a University course. Though only the last two discourses deal explicitly with Inference, the remainder contribute no less essentially to an explanation of the nature of that single development which in some stages is called Judgment and in others Inference. The author felt that this attempt to go to the heart of the subject is appreciated by students and is rewarded with a serious attention, which is not commanded by the trivialities of formal logic.

RELIGION

GENERAL

THE ONE VOLUME BIBLE COMMENTARY. *Edited by* J. R. DUMMELOW, M.A. *First Edition* 1909, *latest reprint* 1952. 1092 *pages.* 30*s.*

This commentary is the work of a number of well-known biblical scholars. It is planned to meet the need of the general public for a handy volume bringing to bear on obscure points the light of modern knowledge. It contains general articles on important subjects, and introductions and notes to the separate books. Since its first publication in 1909, this book has been reprinted twenty times.

A NEW HISTORY OF THE BOOK OF COMMON PRAYER, WITH A RATIONALE OF ITS OFFICES. *On the basis of the former work by* FRANCIS PROCTER, M.A., *Vicar of Witton, Norfolk. Revised and rewritten by* WALTER HOWARD FRERE, M.A., *Priest of the Community of the Resurrection. Third Edition* 1905, *latest reprint* 1951. 700 *pages.* 15*s.*

Francis Procter's first edition was published in 1855 and, between then and 1901, was reprinted nineteen times with various corrections and additions. When W. H. Frere came to revise it, he found that, while the general outline and plan could be retained, the greater part had to be rewritten. This revision applies particularly to the history of the English Prayer Book since the Reformation, but

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beyond this an attempt has been made to deal more fully with the history, both of the old Service-books, of which it was the lineal descendant, and of the old Services, which it contained in a revised form. Inevitably in attempting to cover such an immense field of history in a book of this scale much has to be stated briefly and dogmatically, but the reader may be confident that the whole field of study is covered. The text is thoroughly annotated, so that the student can verify all statements, and pursue the subject further and in greater detail.

RELIGIO MEDICI. LETTER TO A FRIEND &c. AND CHRISTIAN MORALS. *By* SIR THOMAS BROWNE. *Edited by* W. A. GREENHILL, M.D., *Oxon.* *First Edition* 1881, *latest reprint* 1950 (G.T.S.). 392 *pages.* 5*s.*

This classic, which was not originally intended for publication but was composed at leisurable hours for the author's private exercise and satisfaction, is reprinted in the Golden Treasury Series. It is a confession of Christian faith, qualified by an eclectic and generally sceptical attitude, and a collection of opinions on a vast number of subjects more or less connected with religion.

MENS CREATRIX: AN ESSAY. *By* DR. WILLIAM TEMPLE. *First Edition* 1917, *latest reprint* 1949. 368 *pages.* 15*s.*

Mens Creatrix was planned by Dr. Temple when he was a junior don engaged in teaching philosophy; since then it has become a classic and has been reprinted many times. It is the only purely philosophical work by the author and he follows his thought through to a theological discussion, which finds its sequel in his later book, *Christus Veritas.*

CHRISTUS VERITAS: AN ESSAY. *By* DR. WILLIAM TEMPLE. *First Edition* 1924, *latest reprint* 1954. 286 *pages.* 12*s.* 6*d.*

This book is a sequel, or rather a companion, to *Mens Creatrix.* The earlier book was mainly philosophical in its aim; this is mainly theological. The thought of this book follows on where *Mens Creatrix* left off. It is written with the Christian revelation full in view from the outset, but for purposes of exposition, the author has found it better to work from the circumference to the heart of the Christian position, and then out again. He tries to set out a whole view of the world and life as it appears to one mind at least from an avowedly Christian standpoint.

NATURE, MAN AND GOD: GIFFORD LECTURES 1932-1933 *and* 1933-1934. *By* DR. WILLIAM TEMPLE. *First Edition* 1934, *latest reprint* 1953. 530 *pages.* 25*s.*

At one time the author thought of giving to these lectures a descriptive sub-title: *A Study in Dialectical Realism.* But that might have suggested an ambition to inaugurate a philosophical tradition suitably so designated. He had no such desire.

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On the other hand, he believed that the Dialectical Materialism of Marx, Engels and Lenin has so strong an appeal to the minds of many of our contemporaries, and had so strong a foundation in contemporary experience, that only a Dialectic more comprehensive in its range of apprehension and more thorough in its appreciation of the inter-play of factors in the real world can overthrow it or seriously modify it as a guide to action. These lectures are a contribution to a more comprehensive and thorough Dialectic. The vigour and depth of the thought are as remarkable as the incisive lucidity of the style.

STUDIES IN THE PHILOSOPHY OF RELIGION. *By* ARCHIBALD ALLAN BOWMAN, M.A., LITT.D., *Sometime Professor of Moral Philosophy in the University of Glasgow. Edited with a Memorial Introduction by* NORMAN KEMP SMITH, M.A., D.LITT., LL.D., F.B.A., *Emeritus Professor of Logic and Metaphysics in the University of Edinburgh. 2 vols. Vol. I. 424 pages. Vol. II. 438 pages. First Edition 1938. 15s. each volume.*

The arrangement of the work is as follows. Part I is introductory, dealing chiefly with the method and procedure of the subject. Part II draws upon the immense body of material assembled by anthropologists and others, concerning religion in its primitive forms; the value of this material is discussed. The second volume starts with Part III; this section is devoted to questions that concern the concept of religion, while Part IV treats of questions that concern the validity of religion. Together these last two parts are a systematic treatise on the logic of religious belief and a reasoned statement of the doctrines to which, in the author's view, religion must stand committed.

AESTHETIC EXPERIENCE IN RELIGION. *By* GEDDES MACGREGOR, D.PHIL., B.D., LL.B. *First Edition 1947. 264 pages. 15s.*

Artistic expression, the work of imagination, plays an immense part in living religion. Dr. MacGregor is impressed by the paradox that, despite religion's hostility to art, there is plainly a profound affinity between them. The purpose of this book is to sustain his keen conviction that, though imaginative activity is indispensable to religion, the relation between the two is complex, involving a balance very nicely poised. Civilised people have always known that music, poetry, painting and other arts contributing, for example, to liturgical splendour are intimately connected with the religious fact; but some, apprehending danger, not least among the uneducated, have taken fright and tried to smother art or dilute it. Till recently, the muddled state of aesthetic philosophy has impeded serious treatment of the problem. The first part of the book is therefore devoted to ascertaining what, precisely, aesthetic experience is. The author owes much to Croce, but is in some ways in closer sympathy with a restated Thomism. In the second part, after a brief statement on the nature of religion, the mystical literature rooted in the classic (Augustinian) tradition is selected as peculiarly relevant, because in it the problem is acute. The Catholic theology behind it is summarily explained, and a hypothesis on the central problem of the essay tested at length

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before Dr. MacGregor proposed his solution. Finally, the latter is applied to some interesting contemporary questions. There is an appendix on psycho-analytical and other approaches to the subject. Dr. MacGregor's book is intended not only for the specialist, but for all general readers who have thought at all about this fascinating question, so often raised by modern writers, and so urgently important.

DOES GOD EXIST? *By* A. E. TAYLOR. *First Edition* 1945, *latest reprint* 1948. 172 *pages.* 7*s.* 6*d.*

This brief essay was originally written in the summer of 1939, as the war-clouds were gathering thick over Europe; the writer's purpose was primarily to satisfy himself, in so gloomy a state of the world, of the reasonableness of the faith that was in him. The immediate situation has changed immeasurably since 1939, but the same momentous questions and issues are ever present with us, and the essay is now offered to the public in the hope that meditations which its writer found useful to himself may prove beneficial to others also. While he is convinced that there can be no vital religion apart from revelation in the proper sense of the word, his appeal has been made throughout to reason, independently of special revelation on the ground that no man can be expected to accept anything as a communication from God until he feels reasonably satisfied that there is a God to make the communication. He has attempted also, as far as possible, to avoid metaphysical technicalities, and even metaphysics itself, except in the sense of the word in which metaphysics has been said to be " only a determined effort to think coherently." His aim all through is to converse with his contemporaries on matters which vitally concern them and himself in their own idiom, not in that of some bygone century.

RELIGION AND THE MODERN MIND. *By* W. T. STACE, *Professor of Philosophy, Princeton University. First Edition* 1953. 302 *pages.* 21*s.*

Professor Stace has written several notable books, including the well-known *Critical History of Greek Philosophy*. The subject of his new work is the struggle in modern culture between two antagonistic views of the universe and of man's place in it. One is the age-old religious vision of the world as a divine and moral order, governed by spiritual forces and values. The other, which has been produced by science, although it is not a part of science, views the world as controlled by nothing but blind natural laws and forces which are entirely indifferent to moral purposes and spiritual ideals. This latter view, which may be called naturalism or secularism, is the characteristic content of the modern mind. Professor Stace here examines the problem how a belief in the essential core of religion, which he interprets not merely as " morality tinged with emotion," but as the acceptance of a divine principle in the world, and which he believes to be an essential element of man's higher life, can be maintained without repudiating the modern scientific or naturalistic view of the universe. He regards the book therefore as a defence of religion against scepticism.

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THE CHRISTIANITY OF MAIN STREET. *By* THEODORE O. WEDEL, *Canon of Washington Cathedral and Warden of the College of Preachers. With a foreword by* THE BISHOP OF LONDON. *First Edition* 1952. 114 *pages.* 7*s.* 6*d.*

In these essays Canon Wedel contrasts the prevalent humanist theology—the phrase "Main Street," he points out in the Preface, has become a symbol in the modern vocabulary of the common man's outlook on life—with the traditional Christian faith based on the Bible and the creeds. He believes that men are gradually growing away from the faith of their fathers, becoming spiritually illiterate in their acceptance of a Christianity of ideals only. The book constitutes a challenge to modern Christians to accept once more their magnificent heritage.

OUR LADY OF FATIMA. *By* WILLIAM THOMAS WALSH. *First Edition* 1949, *reprinted* 1950. 284 *pages.* 10*s.* 6*d.*

In this work the well-known Catholic historian gives an impressive account of the occurrences which have made the shrine at Fatima, in the hill country of central Portugal, a famous place of pilgrimage. It was there that in 1917 three little shepherd girls had several visions of the Virgin, and the book is chiefly based on the memoirs of the only one of the children still living, now Sister Maria das Dores, on an interview Mr. Walsh had with her, and on what he learned elsewhere at first hand during his stay in the district. Authoritative information also came to him from other sources all over the world. His book, which has attracted very wide attention since its original publication in America in 1947, has already been translated into several other languages.

NEW TESTAMENT

THE FOUR GOSPELS: A STUDY OF ORIGINS, *Treating of the Manuscript Tradition, Sources, Authorship, and Dates. By* BURNETT HILLMAN STREETER. *First Edition* 1924, *latest reprint* 1953. 624 *pages.* 25*s.*

A co-ordination of the results of recent investigations along several independent lines such as Textual Criticism, Source-Analysis, the cultural background of the early Church, and the Psychology of Mysticism, this book has been described by an authority as the most important, substantial and constructive addition to the study of New Testament criticism that has been published in England since the appearance of Hort's Introduction. It is divided into four parts, The Manuscript Tradition, the Synoptic Problem, The Fourth Gospel and Synoptic Origins; there are numerous appendices and indexes. In writing the book, the author has had in view readers of three different kinds, educated laymen, divinity students and ministers of religion and expert scholars.

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THE GOSPEL ACCORDING TO ST. MATTHEW. THE GREEK TEXT, WITH INTRODUCTION, NOTES AND INDEXES. *By* REV. DR. A. H. M'NEILE, *sometime Fellow, Dean and Theological Lecturer of Sidney Sussex College, Cambridge, and Examining Chaplain to the Lord Bishop of Oxford. First Edition* 1915, *latest reprint* 1952. 448 *pages.* 21*s.*

This volume, which combines the Greek text with full notes on the same page, does not attempt to deal in close detail with the intricacies of the synoptic problem. Nor are textual matters handled with any fullness. Westcott and Hort's text has been adopted throughout, and the Apparatus deals with variants to which reference is made in the notes. The literary problems are important mainly in their bearing on the historical; it is the study of the latter to which, together with the necessary exegesis of the text this book is primarily directed. The author provides a useful introduction and there are indexes of Greek words and of Subjects.

THE GOSPEL ACCORDING TO ST. MARK. THE GREEK TEXT, WITH INTRODUCTION, NOTES AND INDEXES *By* REV. DR. VINCENT TAYLOR, PH.D., D.D., *formerly Principal and Ferens Tutor in New Testament Language and Literature at Wesley College, Headingley, Leeds. First Edition* 1952, *latest reprint* 1953. 696 *pages.* 50*s.*

Dr. Taylor was engaged on this new commentary on the Greek text of the Gospel according to St. Mark for a decade. It takes fully into account the many recent discussions relative to the Gospel published in Great Britain, Germany, France, and the United States. Textual, grammatical, critical, and theological questions are fully treated, and careful attention has been given to the Evangelist's apologetic, catechetical, liturgical, and doctrinal interests in their bearing on the historical value of the Gospel. In these respects the new work carries forward the well-known commentary of H. B. Swete, but with special regard to the investigations which have been undertaken since that great Cambridge commentator wrote in 1898. Full use has been made of the many articles in the *Journal of Theological Studies* by F. C. Burkitt, C. H. Turner, and others, the relevant studies in G. Kittel's *Theologisches Wörterbuch zum Neuen Testament*, the works of the Form Critics, M. Dibelius, R. Bultmann, and M. Albertz, the modern commentaries of E. Lohmeyer and J. Schniewind, and the learned and stimulating discussions of R. Otto and J. Jeremias. Particular attention is given to the Semitic element in the Gospel which is closely bound up with the history and formation of the Markan Passion Narrative. In form the commentary follows the style and arrangement of Dean Selwyn's recent work on the *First Epistle of St. Peter*, and it includes a detailed introduction and many detached and additional notes.

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JESUS AND THE FUTURE: THE ESCHATOLOGICAL DISCOURSE OF MARK 13. *By* REV. DR. G. R. BEASLEY-MURRAY, B.A., M.T., PH.D. *First Edition* 1954. 304 *pages.* 25*s.*

Jesus was greatly concerned about the issues of history. Few will contest that conviction. His life and work were directed to shaping its end according to a pattern in His own mind. But as to His teaching on this matter there exists widespread disagreement. For the solution of the problem the Gospels offer a few scattered sayings and a lengthy Discourse. The Discourse is notoriously difficult of interpretation. It is not easily related to the rest of the teaching of Jesus. Can it be trusted as a reliable record of what He taught? Or is it an alien document that has found its way into the evangelic traditions? New Testament scholarship has exhausted almost every avenue of approach to this question without reaching an agreed solution. In no department of criticism, exegesis and theology does so much confusion exist as here. This book traces the rise of the modern debate to its source in the conflict of theologians with the nineteenth-century agnostics. It follows its course to the present day and critically estimates every notable attempt to explain the phenomena of the Eschatological Discourse. It finally offers a reconstruction of the teaching of Jesus as to the future of His Church and Kingdom, based on a comparison of the Discourse with the other eschatological sayings of the Gospels.

THE GOSPEL ACCORDING TO ST. LUKE. THE GREEK TEXT, WITH INTRODUCTION, NOTES, AND INDEXES *By* CANON JOHN MARTIN CREED, B.D. *First Edition* 1930, *latest reprint* 1953. 430 *pages.* 18*s.*

In addition to the full text with very copious commentary and notes, the author provides a long introduction, much of which is devoted to the history of the interpretation. He has considered it both interesting and important to place the study of the Gospels as it is today against the background of the long history from which it has emerged. The Marcan sections of the Gospel are treated more briefly than the rest and, in this respect, little more has been done than to call attention to Luke's treatment of the Marcan source. There is a useful index of Greek words, as well as indexes of writers, writings and subjects.

READINGS IN ST. JOHN'S GOSPEL (FIRST AND SECOND SERIES). *By* DR. WILLIAM TEMPLE. *First Complete Edition* 1945, *latest reprint* 1952. 412 *pages.* 18*s.*

This book is not a systematic commentary of exposition; nor is it intended for scholars or theologians. Again, it is not a series of devotional meditations, though it contains some of these. It is an attempt by Dr. Temple to share with any who read it what he found to be his own thought as he read what he considers to be the profoundest of all writings. He is chiefly concerned with what arose in his mind and spirit as he read, in other words he is concerned with what the Holy Spirit says to him through the Gospel.

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THE FIRST EPISTLE OF ST. PETER, GREEK TEXT, WITH INTRODUCTION, NOTES AND APPENDICES. *By* EDWARD GORDON SELWYN, D.D., HON. D.D. ABERDEEN, *Dean of Winchester, Honorary Fellow of Corpus Christi College, Cambridge. First Edition* 1946, *latest reprint* 1952. 518 *pages.* 25*s.*

The First Epistle of St. Peter is an important contribution to the series of New Testament commentaries which Macmillan began with the publication of Bishop Lightfoot's *Galatians* in 1865. The book contains Introduction, Greek Text with Exegetical Notes, a number of Additional Notes on questions of criticism and interpretation requiring special attention, and two Essays. The Introduction is devoted partly to an exposition of the theology and ethics of the Epistle, and partly to a discussion of its authorship, sources, occasion and date. The first of the two Essays is on the well-known passage about " the spirits in prison " in I Peter iii. 18 para., which Dr. Selwyn believes to be concerned not with the departed but exclusively with the theology of Baptism and the Christian life. In the second Essay, " On the Inter-relation of I Peter and other New Testament Epistles," the sources underlying the Epistle are the subject of a more detailed examination than was possible in the Introduction; and the parallels of thought and phrase are illustrated in a series of synoptic Tables, pointing in the editor's judgment to the currency in the primitive Church of forms or patterns of baptismal and ethical teaching which can with some confidence be isolated and identified. Emphasis is laid on the importance of the Thessalonian Epistles and the verba Christi in this connection, and also on the element of personal testimony in I Peter which tells in favour of its attribution to the Apostle.

THE CHALLENGE OF NEW TESTAMENT ETHICS. *By* L. H. MARSHALL, B.A., B.D., *Tutor in New Testament Interpretation at Rawdon College (formerly at McMaster University, Canada). First Edition* 1947, *latest reprint* 1950. 364 *pages.* 15*s.*

On one occasion Ewald is said to have held up a well-worn copy of Tischendorf's Greek Testament and to have exclaimed; " Gentlemen, in this little book is all the wisdom of the world." That was not too high a tribute to pay to the New Testament. In that faith this book has been written, and it is that faith which it seeks to justify. Most books on New Testament Ethics seem to have the needs of clergy and ministers almost exclusively in view, but this one is intended also for the intelligent layman, whether Christian or not; and though Greek words often occur they are, in every case, translated, so that the book can be understood from beginning to end without any knowledge of that ancient language. The subject matter is arranged in a systematic way, and an earnest endeavour has been made to state the case in plain terms. Finally, the treatment of the subject is not purely academic, but seeks to relate the ethical message of the New Testament to the dominant problems and needs of the present day.

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THE FORMATION OF THE GOSPEL TRADITION: EIGHT LECTURES. *By* REV. DR. VINCENT TAYLOR, PH.D., D.D., *ormerly Principal and Ferens Professor of New Testament Language and Literature at Wesley College, Headingley, Leeds. First Edition* 1933, *latest reprint* 1953. 218 *pages.* 10*s.* 6*d.*

This book is based on a series of lectures given at Leeds University. The author, while adopting a critical attitude towards the Form-Criticism method, has taken the opportunity of developing several suggestions which are prompted by it and which seem to illustrate the larger subject of Gospel Origins. Dr. Taylor thinks that, when its limitations are recognised, Form-Criticism seems to furnish constructive suggestions which in many ways confirm the historical trustworthiness of the Gospel tradition; for all its formal and academic character, it demands the reading of the Gospels in the closest connection with the life and experience of the first Christians and brings the Gospels and Epistles into nearer relationship.

JESUS AND HIS SACRIFICE: A STUDY OF THE PASSION-SAYINGS IN THE GOSPEL. *By* REV. DR. VINCENT TAYLOR, PH.D., D.D. *First Edition* 1937, *latest reprint* 1955. 340 *pages.* 15*s.*

In this book, Dr. Taylor deals with a single and very important topic, the interpretation of the Passion. The work falls into three parts: Part I deals with a number of leading conceptions involved—Kingdom of God, Son of Man, servant of Yahweh, sacrifice, and the like; Part II is concerned with the Passion-sayings in the Gospels. In Part III the implications of the sayings are drawn out, and the attempt is made to outline a doctrine of the Atonement based on this Gospel material. It implies no disparagement of the other sections if we say that Part II is of special interest and value to students of the New Testament. Here conclusions are reached which no worker in this field can afford to neglect. The whole discussion is full of good things, both on the large issues and in the details of criticism.

FORGIVENESS AND RECONCILIATION: A STUDY IN NEW TESTAMENT THEOLOGY. *By* REV. DR. VINCENT TAYLOR, PH.D., D.D. *Second Edition* 1946, *latest reprint* 1952. 242 *pages.* 12*s.* 6*d.*

In this book Dr. Vincent Taylor has carried a stage further the investigation begun in *Jesus and His Sacrifice* (1937) and continued in *The Atonement in New Testament Teaching* (1940). In the former of these works the author treated the Passion-sayings against the background of Old Testament thought; in the latter he examined the testimony of the Primitive Church and the special teaching of St. Paul, the writer of the Epistle to the Hebrews, and St. John, with references to the work

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of Christ; and in each of these volumes he puts forward, tentatively, a constructive statement of the doctrine of the Atonement which would account for the evidence under discussion. In the present book Dr. Taylor has examined the same doctrinal problem from the standpoint of New Testament teaching concerning forgiveness and reconciliation. In modern theology it is usual to identify forgiveness and reconciliation, and to regard justification as a Pauline version of forgiveness. Dr. Taylor maintains that the effect of this threefold identification is to create formidable difficulties in apprehending the doctrine of the Atonement; and, accordingly, he has subjected to a careful investigation the teaching of the New Testament in respect of forgiveness, justification, reconciliation, fellowship, and sanctification. In a final chapter he treats the relation of the Christian experience as a whole, as well as that of its several aspects, to the Atonement; and he holds that the doctrine which meets the deepest needs of man is one which interprets the redemptive work of God in Christ as the supreme revelation of Divine Love, as an objective revelation in history, and as a Godward and representative ministry in which men participate by faith, worship, and service. He claims that, if theology is to regain the position it deserves, and if preaching is to be rescued from its decline, we must spare no pains to understand the teaching of the classical Christian writings.

THE NAMES OF JESUS. *By* REV. DR. VINCENT TAYLOR, PH.D., D.D. *First Edition* 1953, *latest reprint* 1954. 180 *pages.* 12*s.* 6*d.*

The Names of Jesus contains the First Series of Speaker's Lectures delivered by Dr. Vincent Taylor at Oxford in the year 1951-52. It discusses, not only the well-known names and titles of Jesus, such as Son of God, Son of Man, Christ and Lord, but all the names and epithets applied to Him in the New Testament, some fifty-five in number. These titles are summarised under the headings, Messianic Names, Messianic and Communal Names, Soteriological Names and Christological Names Proper. Special interest is taken in the ferment of Jewish Christian thinking, illustrated in such terms as the Bridegroom, the Shepherd and the Stone; and also in the titles, the Last Adam, the Image of God, the Word and the Amen. The Christological importance of the investigation is emphasised, since many of the names indicate the spontaneous attitude of worship and devotion present from the beginning in the first Christian Communities. The paucity and inadequacy of other names of Jesus, used since the first century, is noted, and the basic importance of the New Testament for the study of the Person of Christ is thereby illustrated and confirmed.

THE LIFE AND MINISTRY OF JESUS. *By* REV. DR. VINCENT TAYLOR, PH.D., D.D. *First Edition* 1954. 236 *pages.* 12*s.* 6*d.*

The Life and Ministry of Jesus contains, in an expanded form, the Second Series of Speaker's Lectures, delivered by Dr. Vincent Taylor at Oxford in the year 1952-53, supplemented by other lectures on allied themes delivered at University College, Cardiff, in October 1953. It forms a supplement to *The Names of Jesus*, published

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in 1953. These studies are preparatory to the Third Series of Speaker's Lectures on 'The Person of Christ in New Testament Teaching' which, it is hoped, will be delivered during the sessions 1954-55 and 1955-56. It seemed to the author that a satisfactory treatment of the Person of Christ demanded that an attempt should first be made to describe the historic life and ministry of Jesus, however difficult such a project might prove, since we cannot hope to apprehend the significance of His Person without first taking into account the story of His life on earth as the Gospels describe it. The preliminary questions are discussed, including the question whether it is possible to write a Life of Christ, the sources used by the Evangelists, the material contained in the Gospels and its historical value, and the relation between the Jesus of history and the Christ of faith. The attempt is then made to outline the course of His life and ministry. Part I treats the period before the Galilean ministry; Part II the Galilean ministry itself; Part III the withdrawal from Galilee; Part IV the Jerusalem ministry; and Part V the Passion and Resurrection Narrative. In his treatment the author seeks to do justice to the communal and personal aspects of the doctrine of the Son of Man and to the clues furnished by 'realised' and 'futuristic' eschatology, and a thread of development is recognised in the ministry which takes account of the ideas of the Suffering Servant of the Lord and the political situation with which Jesus was confronted. The author believes that the Gospels furnish an adequate historical basis for these inquiries and that it is unwarranted to attempt to describe the historical Jesus without also seriously considering the realities of the Christ of faith. 'The only way to deal with bias', he writes, 'is to know that it is there, and to ask what is its justification'.

THE BUDDHA AND THE CHRIST. *By* BURNETT HILLMAN STREETER. *First Edition* 1932. 336 *pages.* 7*s.* 6*d.*

These Lectures are not an academic treatise on Comparative Religion. They are an exploration, from the standpoint of modern thought, of the character of the Unseen Power behind the Universe, and an attempt to work out a practical philosophy of life. The first Lecture restates, with further developments, the position set out in the author's book *Reality*, that Science and Religion are two parallel avenues to a knowledge of Ultimate Reality. But if that position is sound, it is still not legitimate to identify the word religion with the Christian religion. The subsequent lectures, therefore, carry forward the enquiry by a survey of the two greatest of the great religions, Buddhism and Christianity, and a consideration of the practical problems of Pain, Conduct and Immortality. The discussion of Buddhism is largely based on an effort of the author, on recent visits to China and Japan, to attain, by contact with persons brought up in the Buddhist tradition, a sympathetic understanding of what that religion means to those who actually profess it.

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INDEX

Aesthetic Experience in Religion: MACGREGOR, 15
ALEXANDER: *Philosophical and Literary Pieces,* 7
AYER: *The Foundation of Empirical Knowledge,* 8
Philosophical Essays, 9
AYER AND OTHERS: *The Revolution in Philosophy,* 9

BEASLEY-MURRAY: *Jesus and the Future: The Eschatological Discourse of Mark* 13, 19
BERGSON: *Creative Evolution,* 7
BOSANQUET: *The Essentials of Logic,* 13
The Philosophical Theory of the State, 7
BOWMAN: *Studies in the Philosophy of Religion,* 15
BROWNE: *Religio Medici. Letter to a Friend &c. and Christian Morals,* 14
Buddha and the Christ, The: STREETER, 23
BURNET: *Greek Philosophy from Thales to Plato,* 2
Challenge of New Testament Ethics, The: MARSHALL, 20
Christianity of Main Street, The: WEDEL, 17
Christus Veritas: An Essay: TEMPLE, 14
Creative Evolution: BERGSON, 7
CREED: *The Gospel according to St. Luke. The Greek Text, with Introduction, Notes and Indexes,* 19
Critical History of Greek Philosophy, A: STACE, 2

Descartes' Philosophical Writings: SMITH, 3
Does God Exist? TAYLOR, 16
DUMMELOW: *The One Volume Bible Commentary,* 13

Elementary Lessons in Logic: JEVONS, 12
Elements of Logic, The: LATTA, 12
EMMET: *The Nature of Metaphysical Thinking,* 9
Essays on the Intellectual Powers of Man: REID, 4
Essentials of Logic, The: BOSANQUET, 13
Experiments in Living: Gifford Lectures 1948-1949: MACBEATH, 11

Faith of a Moralist: Gifford Lectures, 1926-1928, *The. Series I and II in one vol.:* TAYLOR, 7
FEDERN: *The Materialist Conception of History: A Critical Analysis,* 8
First Epistle of St. Peter, Greek Text, with Introduction, Note sand Appendices, The: SELWYN, 20
Forgiveness and Reconciliation: A Study in New Testament Theology: TAYLOR, 21
Formation of the Gospel Tradition, The: Eight Lectures, TAYLOR, 21
Foundation of Empirical Knowledge, The: AYER, 8
Four Gospels, The: A Study of Origins, STREETER, 17

Gospel According to St. Luke, The: The Greek Text, with Introduction, Notes and Indexes, CREED, 19
Gospel According to St. Mark, The: The Greek Text, with Introduction, Notes and Indexes, TAYLOR, 18
Gospel According to St. Matthew, The: The Greek Text, with Introduction, Notes and Indexes, M'NEILE, 18
Greek Philosophy from Thales to Plato: BURNET, 2

HOLLOWAY: *Language and Intelligence,* 10

Immanuel Kant's Critique of Pure Reason SMITH, 5
Immanuel Kant's Critique of Pure Reason (Abridged): SMITH, 6
Introduction to Spinoza's Ethic, An: SHANKS, 4

Jesus and His Sacrifice: A Study of the Passion-Sayings in the Gospel: TAYLOR, 21
Jesus and the Future: The Eschatological Discourse of Mark 13: BEASLEY-MURRAY, 19
JEVONS: *Elementary Lessons in Logic,* 12

Language and Intelligence: HOLLOWAY, 10
LATTA: *The Elements of Logic,* 12
Lectures on the Republic of Plato: NETTLESHIP, 2
Liberties of the Mind: MORGAN, 11
Life and Ministry of Jesus, The: TAYLOR, 22

MACBEATH: *Experiments in Living: Gifford Lectures* 1948-1949, 11
MCCRACKEN: *Thinking and Valuing,* 10
MACGREGOR: *Aesthetic Experience in Religion,* 15
M'NEILE; *The Gospel According to St. Matthew, the Greek Text, with Introduction, Notes and Indexes,* 18
MARSHALL: *The Challenge of New Testament Ethics,* 20
Materialist Conception of History, The: A Critical Analysis, FEDERN, 8
Mens Creatrix: An Essay: TEMPLE, 14
MORGAN: *Liberties of the Mind,* 11

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Names of Jesus, The: TAYLOR, 22
Nature, Man and God: Gifford Lectures 1932–1933 and 1933–1934: TEMPLE, 14
Nature of Metaphysical Thinking, The: EMMET, 9
NETTLESHIP: *Lectures on the Republic of Plato,* 2
New History of the Book of Common Prayer, A: with a Rationale of its Offices, PROCTER and FRERE, 13
New Studies in the Philosophy of Descartes: Descartes as Pioneer: SMITH, 3
Nietzsche: The Story of a Human Philosopher: REYBURN, 6

One Volume Bible Commentary, The: DUMMELOW, 13
Our Lady of Fatima: WALSH, 17
Outlines of the History of Ethics for English Readers: SIDGWICK, 1

Philosophical and Literary Pieces: ALEXANDER, 7
Philosophical Essays: AYER, 9
Philosophical Theory of the State, The: BOSANQUET, 7
Philosophy of David Hume, The: SMITH, 5
PLATO: *The Republic, translated by Davies and Vaughan,* 2
PROCTER and FRERE: *A New History of the Book of Common Prayer, with a Rationale of its Offices,* 13

Readings in St. John's Gospel (First and Second Series): TEMPLE, 19
REID: *Essays on the Intellectual Powers of Man,* 4
Religio Medici. Letter to a Friend &c. and Christian Morals: BROWNE, 14
Religion and the Modern Mind: STACE, 16
Republic of Plato, The: DAVIES and VAUGHAN, 2
Revolution in Philosophy, The: AYER AND OTHERS, 9
REYBURN: *Nietzsche: The Story of a Human Philosopher,* 6
ROGERS: *A Short History of Ethics: Greek and Modern,* 1

SAW: *The Vindication of Metaphysics: A Study in the Philosophy of Spinoza,* 4
SELWYN: *The First Epistle of St. Peter, Greek Text, with Introduction, Notes and Appendices,* 20
SHANKS: *An Introduction to Spinoza's Ethic,* 4
Short History of Ethics, A: Greek and Modern, ROGERS, 1
SIDGWICK: *Outlines of the History of Ethics for English Readers,* 1
SMITH: *Descartes' Philosophical Writings,* 3
Immanuel Kant's Critique of Pure Reason, 5
Immanuel Kant's Critique of Pure Reason (Abridged), 6
New Studies in the Philosophy of Descartes: Descartes as a Pioneer, 3
The Philosophy of David Hume, 5
STACE: *A Critical History of Greek Philosophy,* 2
Religion and the Modern Mind, 16
STREETER: *The Buddha and the Christ,* 23
The Four Gospels: A Study of Origins, 17
Studies in the Philosophy of Religion: BOWMAN, 15

TAYLOR, A. E.: *Does God Exist?* 16
The Faith of a Moralist: Gifford Lectures 1926–1928. Series I and II in one vol., 7
TAYLOR, V.: *Forgiveness and Reconciliation: A Study in New Testament Theology,* 21
The Formation of the Gospel Tradition: Eight Lectures, 21
The Gospel According to St. Mark, The Greek Text, with Introduction, Notes and Indexes, 18
Jesus and His Sacrifice: A Study of the Passion-Sayings in the Gospel, 21
The Life and Ministry of Jesus, 22
The Names of Jesus, 22
TEMPLE: *Christus Veritas: An Essay,* 14
Mens Creatix: An Essay, 14
Nature, Man and God: Gifford Lectures 1932–1933 and 1933–1934, 14
Readings in St. John's Gospel (First and Second Series), 19
Thinking and Valuing: MCCRACKEN, 10

Vindication of Metaphysics, The: A Study in the Philosophy of Spinoza, The: SAW, 4

WALSH: *Our Lady of Fatima,* 17
WEDEL: *The Christianity of Main Street,* 17

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